THE RAPTURE

OR

The Translation of the Saints

By Francis Asa Wight

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By

FRANCIS ASA WIGHT

The Author of

"The Kingdom of God"

"The Beast, Modernism and the Evangelical Faith"

"Babylon the Harlot"

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Francis Asa Wight

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To my sainted Mother, Susan Ann;
My beloved Wife, Clara Marie;
My faithful Sister, Iola Angenette;
Such potent factors in my life for good
Is this book lovingly dedicated.

As warming beams in afterglow
  Enswathe the earth in mellow light;
So love of each as pure as snow,
  O'erflows my heart with heaven's might.

Their gentle love in graceful folds
  Droops softly o'er my heart and form,
While mem'ries hall sweet pictures hold
  Of these dear ones above the storm.

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Foreword

"The Rapture! What a strange title?" Yes, but a subject of great importance is treated under this head. Like all other Scriptural truths this one is magnified by giving to it the study, which its importance demands. Not only because of its own importance, but because of its peculiar relation to the whole subject of "Christ's Return," is what gives significance to this book.

The teaching of the Bible is so clear on this subject that nearly all evangelical believers, whether Pre- or Post-Millennialists, believe in "the translation of the saints" as described in 1 Thes. 4:16, 17; 1 Cor. 15:23, 50-52, giving to it their own interpretation.

Christ's Kingdom On Earth

The visible kingdom of Christ is to be on this earth; for Daniel saw it superseding all other kingdoms and "the stone became a great mountain and filled the whole earth." In comparison with earthly kingdoms it is said "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27); "And it shall stand forever" (Dan. 2:35, 44). Then John "saw the Holy City, the new Jerusalem coming down out of heaven from God, having the glory of God" and then he "saw a new earth." Jesus taught in the model prayer to say "Thy kingdom come. Thy will be done on *earth,* as it is in heaven." When the will of God is thus done on the earth, then the visible kingdom of God is on the *earth.* In the parable of the

pounds, Jesus teaches that when the nobleman (Jesus) had received His kingdom, which is composed of regenerated men and women, He *returns* to give His awards to His faithful members and to destroy His enemies the Antichrist (Luke 19:12, 15, 27; Rev. 19:11-21). Jesus is yet receiving His kingdom but will soon return to reign. But after Jesus receives the citizens of His kingdom individually, as they are born into the kingdom (John 3:3, 5), then at the end of this dispensation, He will receive them collectively with their glorified bodies, which is called "The Rapture" (1 Thes. 4:16, 17). "And when he was come back again, having received his kingdom, he called to him his servants," etc. (Luke 19:15). But as Christ is to return with these translated saints to reign upon the earth (Rev. 19:11–20:6), the second coming of Christ must be in two stages, viz., His coming *for* His saints and then His coming *with* them to reign. These two events probably occur close together with only a few years intervening.

After writing on the "Return of Our Lord" in his other books, "The Kingdom of God," "Babylon the Harlot" and "The Beast, Modernism and The Evangelical Faith," the author felt the need of a more thorough treatment of this phase of the subject; so sends out this book attended by his prayers. F. A. W.

All quotations in this volume are made from the American Standard Version (1901 A. D.), Thomas Nelson and Sons, New York.

Contents

		PAGE
Chapter I.	Signs Immediately Preceding the Rapture	9
Chapter II.	Who Are These Translated Saints?	19
Chapter III.	Signs Before the Rapture	27
Chapter IV.	The Second, Third and Fourth Seal	33
Chapter V.	First Seal—World Evangelization	37
Chapter VI.	Jesus Appears in What Generation?	41
Chapter VII.	Sealing of the 144,000	49
Chapter VIII.	Christ's Church in Heaven Before the Rapture	57
Chapter IX.	Shall We Know Each Other There?	67
Chapter X.	The Woman — The Son — The Dragon	73
Chapter XI.	Rapture Differs from Revelation	81
Chapter XII.	The King and Bride Descend	87

Chapter I

SIGNS IMMEDIATELY PRECEDING THE RAPTURE

The translation or the "catching up" of the saints, called The Rapture, is very clearly taught in the Bible. There are three sections of the Scriptures that bear upon this very practical theme, viz:

(1) The Olivet discourse of Jesus found in Mat. 24:3–25:46; Mk. 13:3-37; Luke 21:5-36.

(2) Paul's epistles: 1 Thes. 4:13-18; 2 Thes. 2:1; 1 Cor. 15:51, 52.

(3) The book of Revelation 1:7; 6:12-17; 7:9-14; 12:5, 10, 11.

The Olivet Discourse and Revelation

Let us compare the statements of Jesus in the synoptics with those in Revelation. Jesus, our Lord, in Mat. 24:3 answers the questions of four disciples, "When shall these things be? and what is the sign of thy coming and the end of the world (age)?" He gives, among others, the signs that immediately precede and accompany His appearance on the clouds as follows:

Mat. 24: 29-31	Mk. 13: 24-27	Luke 21: 25-28
(1) "The sun shall be darkened."	(1) "The sun shall be darkened."	"There shall be signs
(2) "The moon shall not give her light."	(2) "The moon shall not give her light."	(1) in sun,
(3) The stars shall fall from heaven."	(3) The stars shall be falling from heaven."	(2) and moon,
(4) "The powers of the heavens shall be shaken."	(4) "The powers that are in the heavens shall be shaken."	(3) and stars;"
		(4) "For the powers of the heavens shall be shaken."

We will now compare these verses with what John *saw,* for while John does not record the "Olivet Discourse," yet he gives the whole book of Revelation as answers to these same questions (Rev. 1:1, 19; 4:1); for most certainly "Revelation" describes the signs of Christ's Coming and the *end* of this Christian age (dispensation).

"And I saw when he opened the sixth seal, and there was a great earthquake;

(1) and the sun became black as sackcloth of hair;

(2) and the whole moon became as blood;

(3) and the stars of the heaven fell unto the earth;

(4) and the heaven removed as a scroll when it is rolled up; and every mountain and island were moved out of their places" (Rev. 6:12-14).

It is very evident that John in the above describes the same events as those in the Olivet discourse. All agree with Luke 21:25, 26, "There shall be signs in (1) sun, (2) moon, (3) and stars. (4) For the powers of the heavens shall be shaken." "The great earthquake" described by John, may, perhaps, give the cause of this phenomenon in the heavens. When "the Son of man" is seen "sitting at the right hand of power, and coming on the clouds of heaven" (Mat. 26:64), which Jesus calls "the sign of the Son of man in heaven" (Mat. 24:30), it may cause this old earth to quake. The drawing near of the powers of heaven may have the same effect as when God approached Mt. Sinai; "when the whole mount did quake greatly" (Ex. 19:18). "Whose voice then shook the earth: but now

he hath promised saying, Yet once more will I make to tremble not the earth only, but also the heaven" (Heb. 12:26). The release of gasses and the electrical disturbances would obscure the sun and make the "whole moon" look like blood and bring down upon this earth a meteoric shower; "as a fig tree casteth her unripe figs when she is shaken of a great wind" (Rev. 6:13). We must remember that Jesus gives these events as *signs* and a sign is something tangible, to be seen, and cannot be a figure of speech to mean something else or to be explained away.

Appearance in Clouds

The next event following closely these heavenly disturbances is "The sign of the Son of man in heaven."

Mat. 24:30	Mk. 13:26	Luke 21:27
"They shall see the Son of man coming on the clouds of heaven with power and great glory."	"And then shall they see the Son of man coming in clouds with great power and glory."	"And then shall they see the Son of man coming in a cloud with power and great glory."

Now these three statements not only agree with one another, but they agree with what John describes as the next event in close sequence, viz: "And they say to the mountains and to the rocks, Fall on us, and hide us from the *face* of *him* that sitteth on the throne and from the wrath of the *Lamb:* for the great day of *their* wrath is come; and who is able to stand?" (Rev. 6:16, 17.)

It is very evident that "The sign of the Son of man in heaven" has appeared, for nothing else would produce this cry—"hide us from the *face* of *him* that sit-

teth on the throne and from the wrath of the Lamb: for the great day of their wrath is come." The "face" of Jesus has appeared and He is "sitting at the right hand of power and coming on the clouds of heaven" (Mat. 26:64), or why should the plural be used? Stephen "saw the glory of God and Jesus standing on the right hand of God" (Acts 7:55). But Jesus declares before the Jewish Council who were His enemies that they should "see the Son of man sitting at the right hand of power and coming on the clouds of heaven."

Now in each one of these four statements Jesus is seen "coming on the clouds," while in Rev. 6:16, 17 the vision of the throne of God appears as stated in Mat. 26:64, which shows that Jesus comes no nearer to the earth than the clouds; and this is where Paul says the saints are to meet Jesus when they are "caught up in the clouds to meet the Lord in the air" (1 Thes. 4:17). This appearance is followed by

Universal Mourning (Wailing)

Mat. 24:30	Luke 21:25, 26	Rev. 1:7
"And then shall all the tribes of the earth mourn and they shall see the Son of man coming on the clouds of heaven with power and great glory."	"And upon the earth distress of nations in perplexity for the roaring of the sea and the billows: Men fainting for fear and for expectation of the things which are coming on the world."	"Behold he cometh with the clouds: and every eye shall see him and they that pierced him; and all the tribes of the earth shall mourn (wail) over him. Even so, Amen."

It is certain, from these three statements, that the wailing and consternation which occur when Jesus appears in the clouds is universal and agree exactly

with Rev. 6:15-17. It is not the tribes of Israel but "All of the tribes of the earth." Luke describes it so clearly by "Distress of *nations* in perplexity," "Men fainting for fear and for expectation of the things which are coming on the *world*." Then John says "every eye shall see him" and "all the tribes of the earth shall mourn over him." While in Luke 21:20-24 Jesus refers to the Jews alone, and also in Mat. 24: 15-22 and Mark 13:14-20, He is speaking of the Jews probably both in prototype and antitype, yet when He refers to this appearance on the clouds, He refers to the wailing of the whole *world*. Now all this agrees perfectly with John's more graphic description given in Rev. 6:15-17. Note, "The kings, princes, chief captains, the rich, the strong," every bondman and freeman, hid themselves in the caves and in the rocks of the mountains. And they say to the mountains and the rocks, "Fall on us, and hide us from the FACE of HIM that sitteth on the *throne* and from the wrath of the Lamb: for the great day of *their* wrath is come; and who is able to stand?"

It is not God, but the people in their terror, who say this. "The wrath of the Lamb" has come potentially, but will not be complete until Jesus returns "with the angels of his power" (2 Thes. 1:7) and utterly destroys these kings, captains, mighty men, etc. (Rev. 19: 18), who gather to resist Christ's return with His saints, which He is now catching up out of this great tribulation (Rev. 7:14; 19:11-21). Then follows

The Rapture—Translation of the Saints

Mat. 24: 31

"And he shall send forth his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."

Mark 13: 27

"And then shall he send forth the angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

1 Thes. 4: 16-17

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

2 Thes. 2: 1

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him."

These three accounts of the Rapture certainly describe the same things and give us the time when the saints are caught up to meet the Lord in the air. Mat. 24:30; Mk. 13:27 agree exactly, viz., that Jesus, when appearing on the clouds of heaven with great glory, instead of coming to the earth remains up in the cloud and "sends forth his angels with a great sound of a trumpet and they shall gather together his elect." What for? That they may be caught up with the changed living saints "in the clouds to meet the Lord in the air" where He has appeared. Jesus says in Mat. 13:39, "And the harvest is the end of the world and the reapers are angels." Paul in referring to the catching up of the saints that he had described in 1 Thes. 4:15-17 calls it "Our gathering together unto him" (2 Thes. 2:1). So that is what the angels are doing in "gathering together his elect"—His chosen ones, that they may meet Him in the air and that they may go with Him before the throne as they are seen in Rev. 7:9-17.

Caught Up Out of Great Tribulation

Now all of the above agrees exactly with John's vivid account of what he saw on earth and then what he saw before the throne as described in Rev. 6:15-17; 7:9-17. We have noticed that when Christ appears on the clouds with great power and glory that all the tribes of the earth mourn. Luke and John describe the great commotion and distress—"men fainting" and "calling upon the rocks to hide them from the face of him" who has appeared sitting on God's throne. Now out of this great tribulation and distress the angels come as reapers and gather the saints who are "caught up in the clouds to meet the Lord in the air." Now this is exactly the program of events described by John in Rev. 7:9-17. When the elder asks John "These that are arrayed in the white robes, who are they and whence came they?" Listen: "These are *they* that *come out* of the *great tribulation* and they washed their robes and made them white in the blood of the Lamb." What tribulation? Why the "great distress of nations," mourning and wailing, that is so clearly described in Mat. 24:30; Luke 21:25, 26; Rev. 1:7 and is made so striking by John in Rev. 6:15-17. "Out of the great tribulation" says the Elder they have come and "therefore are they before the throne of God." They are arrayed in white robes just as Jesus was when He was transfigured on the mount. They have now received their glorified bodies also, when "the dead in Christ were raised first" and the living saints were

changed "in a moment, in the twinkling of an eye" as described by Paul (1 Cor. 15:50, 51). They have just arrived, for John makes no record of seeing them there before.

Summary of Events

We have seen that the arrangement of events that are given by our Lord in the Olivet Discourse are identically the same as those that John sees and describes in the book of Revelation. These also agree with the teaching of Paul in his Thessalonian Epistles and 1 Corinthians.

I. Just before or at Christ's appearing in the clouds there would be the obscuring of the sun, and moon, and the stars would fall. This may be a meteoric shower like that one in 1833, which was called "the falling of the stars," and also "the powers of the heavens shall be shaken."

II. The Descent of Jesus from heaven. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God" (1 Thes. 4:16).

III. The next event will be the appearance of "the Son of man sitting at the right hand of Power and coming on the clouds of heaven" (Mat. 26:64). He is to come "with great power and glory" (Mat. 24:30). All classes, great or small, are to see His face, etc. (Rev. 1:7; 6:15-17).

IV. This causes "all of the tribes of the earth to mourn" (wail) (Mat. 24:30; Rev. 1:7); and "upon the earth distress of nations, in perplexity for the roar-

ing of the sea and billows; men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken" (Luke 21:25, 26). "And the kings of the earth, and the princes and the chief captains, and the rich and the strong, and every bondman and freeman hid themselves in the caves and in the rocks of the mountains and say to the mountains and to the rocks, Fall on us and hide us from the *face* of *him* that sitteth on the throne and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" (Rev. 6: 15-17.) Next comes the gathering of the saints.

V. Then Christ sends His angels as reapers and "they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mk. 13:27; Mat. 24:31). "And the dead in Christ shall rise first: then we that are alive that are left shall *together with them* be caught up in the clouds" (1 Thes. 4:16, 17). Paul calls this "Our gathering together unto him" (2 Thes. 2:1).

VI. Then comes the Rapture—the "catching up" of the saints. "Then we that are alive that are left shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:17).

"Behold I tell you a mystery. We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:50, 51).

We see from the Apostle Paul's teaching that when

Jesus "descends from heaven with a shout," that He comes no nearer to the earth than the clouds, for the saints are caught up in the clouds to *meet him* in the air." Jesus Himself says "they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with the great sound of a trumpet and they shall gather together his elect from the four winds," etc. This is the same as Paul's statements. When Jesus appears in great glory, this causes terror to the unsaved; but during this great commotion, the saints are being gathered to be caught up. This change is done "in a moment, in a twinkling of an eye." This is the reason that John does not describe it, for it could not be seen. All that John could see and hear was the cry and terror of the unsaved. But the angels continue to gather the saints until the next thing that John sees, after the sealing of the Jews (Rev. 7: 3-8), is that innumerable company of the saved singing their songs of Salvation and waving their palms of victory before the throne. "Who are these?" says the Elder. Something *new* and *startling* is in heaven before the throne. *"These are they that come out of the great tribulation,"* that was prevailing on the earth. The RAPTURE has just occurred.

Chapter II

WHO ARE THESE TRANSLATED SAINTS?

This is the question that the "elder" puts to John showing its great importance (Rev. 7:13). The right answer to this question is of the utmost importance in obtaining a correct understanding of our theme; yea, even to a right understanding of the book of Revelation itself. Are these the same saints that Paul says are to be "caught up in the clouds to meet the Lord in the air"? or are they what is often called "Tribulation Saints"—A belated body, a certain number, comparatively small, who are saved during the tribulation period, who come up after the real Rapture has occurred. If they are the latter, their appearance is of very little consequence; but if they constitute the body of saints, described by Paul as "Our gathernig together unto him," then this scene in heaven (Rev. 7:9-17) is of vast importance and harmonizes the teaching of Jesus with Paul and Revelation as we have seen in Chapter One. The only reason for calling these the saints that are saved during the tribulation times, is to satisfy a theory that the real Rapture of the saints had previously occurred. But if these represent the real "Translation of the saints," then this theory of a former rapture is wrong.

These Saints Constitute The Rapture

There are three unanswerable arguments in support of this statement.

I. The logical arrangement of the events that have been pointed out in chapter one proves conclusively that the result and end of the real Rapture is seen in Rev. 7:9-17. (1) The descending of Jesus from heaven, (2) His stopping in the clouds where the saints are caught up to meet Him, (3) then the statement of Jesus about seeing "the Son of man coming on the clouds of heaven," which is given in so many places; (4) the universal commotion, wailing and distress, which is certainly a time of "Great tribulation" on the earth; (5) then the coming of the angels to raise the dead saints (angels were at Christ's resurrection); (6) the changing of the living saints; (7) then the Rapture, when *together* they are caught up in the clouds where Christ has appeared; (8) and then the next scene is this one in heaven before the throne where Jesus has taken them; (9) and finally the statement of the elder, "These are they that come out of the great tribulation" which is so graphically described in Rev. 6:15-17; Luke 21:25, 26.

II. *It Is Innumerable.*

Then their number proves that this is "the catching up" of all the saints that were to be caught up at the time of Christ's appearing.

"After these things I saw and behold a *great multitude,* which *no man could number*" (Rev. 7:9). No number could be found to numerate this company. It was a "great multitude." How high can John number? Turn to Rev. 5:11. "And the number of them (the angels) was ten thousand times ten thousand (100,-

000,000) and thousands of thousands." The Spirit is not short on numbers. But, says John, this number of the Redeemed is still greater for it is so great "which *no man* can number." Oh, beloved, this is not a small number of 'tribulation saints gathered through a limited period; neither is it Pastor Russell's "Little Flock," nor some little company that think because God has favored them with special revelations that they will constitute this *translation of the saints.* It is a *"great* multitude."

III. *It is Cosmopolitan.*

"A great multitude out of *every* nation and of *all* tribes and peoples and tongues standing before the throne" (v. 9).

Now these terms are all inclusive and take in mankind of all nations, peoples, tribes and tongues; not of one generation, but all generations are implied. It is the same grouping of words that we find in Rev. 5:9 which cannot be limited to a generation or a limited period of time. This verse (5:9) certainly includes all of the redeemed, who have been saved out of all the dispensations. Let us remember that Jesus died for all the faithful before the cross as well as for all who come after. All of the heroes of Heb. 11 "could not be made perfect apart from us" (vs. 39, 40). "Once at the end of the ages hath He been manifested to put away sin (which was kept in remembrance by former sacrifices, etc. Heb. 10:3) by the sacrifice of Himself" (Heb. 9:26; cf. 10:14). He was "The Lamb of God who taketh away the *sin of the world"*

(John 1:29; cf. Rev. 13:8). Now as the same group of words (Rev. 5:9) are used here in Rev. 7:9 to describe the extent of mankind from whence these rejoicing saints have been taken, it forbids the idea that they are saints who lived during a limited period of time.

Rapture Invisible But Not Secret

But if this is the "catching up" of the saints that Paul describes, why does not John so describe it? It probably could not be seen by John so that he could describe it. Paul says the change is done "in a moment, in the twinkling of an eye" (1 Cor. 15:52), which would make it invisible to John. Let us remember that John's Revelation is not given by words and sentences to express thoughts and ideas, but is given in symbols, visions and scenes that pass before him in panoramic views. Just as the reels in the "movies" act out the events and scenes, etc., that have really occurred, so John saw all these things acted out before they really occur. He records only that which he *sees* and *hears*. The Rapture is not noiseless, nor secret, so that only the saints would know when it occurred, but it is quite certain that no one sees the saints gathered or sees them caught away. Jesus like a thief steals them away (1 Thes. 5:2; Rev. 16:15). The attention of John and all others except the saints would be drawn to the cries of the terror-stricken people calling "for the rocks, etc., to fall on them." But amidst all of this confusion and consternation the angels will be doing their work, unseen, in raising the dead

saints; and the Holy Spirit will be transforming the bodies of the living saints, until they will be gathered by the Spirit's power into their Rendezvous, just as the eagles by instinct gather at the place whither they are drawn by their appetites (Mat. 24:28; Luke 17:37). Then all together they will arise like the eagles, and be caught up in the clouds to meet the Lord in the air to go with Him before the throne. Then John and the twenty-four elders and angels are greatly moved to see this repoicing, glorious multitudes "standing before the throne and the Lamb, arrayed in white robes and palms in their hands"; singing their exultant song of salvation. They now have their glorified bodies that Paul describes in his account of the rapture. One of the elders sees John so entranced in wonder that he asks John "These that are arrayed in the white robes, who are they and whence came they?" When John said, "My lord, thou knowest," the elder seemed anxious to tell John who they were. "These are they that come out of the great tribulation." Amen.

No Former Translation of Saints

But where is there any statement in Revelation about the translation of the saints before this scene? "The twenty-four elders and four living creatures" (Rev. 4:4, 6) some say, "represent the translated saints, for the word 'us' in Rev. 5:9 includes them among the redeemed." But the word "men" is used instead of "us" in the American Revised Version and all other recent translations and this reading harmonizes with that which we know about these elders and the four

living creatures. If the word "us" is used it makes the four living creatures, covered over with eyes and wings, to be human beings which is unthinkable. Then this setting that John sees in heaven (4:2-11), shows its condition since creation, for their ascriptions of praise are about creation and that alone (4:11). Then these twenty-four elders set on thrones with crowns of gold and represent God's councellors while the four living creatures are the executors; seeing everything with their many eyes and are present everywhere by their many wings. Ezekiel saw four living creatures in his visions (1:5-11) and he called them "cherubim" (Ezk. 10:20). They were the executors of God's will. John's imagery is the same.

Isaiah saw these executors of God's will and he called them "the seraphim; each one had six wings," etc. (Isa. 6:2). Then these elders and living creatures are always separated from the saints (Rev. 7:11, 13; 11:16; 19:4; cf. vs. 2, 3) and they are connected with God and the throne and have been since creation and probably none of them left their thrones in heaven to come to the earth to reign with Christ. The saints are to reign with Christ on the earth and not in heaven. Christ says "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne" (Rev. 3:21). Jesus does not sit down on His throne until He comes with these saints that were translated out of the great tribulation as described in Rev. 6:15-17; 7:9-14, and then these saints reign on earth with Christ (Rev. 19:7, 8, 11, 14, 19; 20:4-6). Our "sitting with Christ in

33161

the heavenlies" (Eph. 2:6; Phil. 3:20) is our present state even while in our earthly bodies. Colossians 3:3, 4; Gal. 4:26, 30-31, show that the New Covenant, which is composed of Jews and Gentiles, is "the Jerusalem that is above which is our mother" and which John describes as "The holy city Jerusalem coming down out of heaven from God; having the glory of God," which he calls "The bride, the wife of the Lamb" (Rev. 21:9-10). This is the Millennium, which continues until finally, John sees a "new EARTH" (21:1).

Again, if these twenty-four elders, etc., represent the translated saints, then the Rapture occurs before John begins to describe his visions of Christ's Return, and the signs that shall precede Christ's coming as given by John and also by Jesus in the Olivet discourse; for John found them all up in heaven when he is caught up there to write "the things that are to come to pass *hereafter*" (Rev. 4:1). It is inconceivable that John would write a book for the very purpose of describing the closing events of the Christian dispensation and the ushering in of the millennial age and never begin his recital of events until after the Rapture, which is one of the most important events of the end—time. To anyone who says that John did not mention the "Rapture or the translation of the saints," the answer is he has described it in a very graphic style. He sees Christ appearing on the throne of Power (Rev. 6:15-17; cf. Mat. 26:64) and the terrors and cries of the multitudes when they see Him sitting on the throne (Rev. 6:15-17; cf. Luke 21:25, 26) and then out of this tribulation and distress he sees this *innumerable* com-

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pany resurrected and changed standing before the throne of God (Rev. 7:14; cf. 1 Thes. 4:16, 17), and then he hears the elder saying "These are they that came out of the great tribulation." They were caught up "to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thes. 4:17). Well, here they are with their Lord, and this is the *first* thing that is *HUMAN* that John has seen in heaven, viz: "They shall *hunger* no more, neither *thirst* anymore; neither shall the *sun strike* upon them nor any *heat*. For the Lamb that is in the midst of the throne shall be their shepherd and shall guide them unto fountains of waters of life; and God shall wipe away every *tear* from their *eyes*" (Rev. 7:16, 17). If these verses do not describe the entire body of the saints of all dispensations, then words have no meaning. But this description is only of that innumerable company of verse 9, which proves conclusively that Rev. 7:9-17 describes the entire body of the saints (the belated ones, though resurrected, have no translation) and also that they have been recently translated out of the earth as Paul describes in 1 Thes. 4:16-17; 1 Cor. 15:50-52, and which Paul calls "Our gathering together unto him."

Chapter III

SIGNS BEFORE THE RAPTURE

In chapter one we noticed the signs that Christ gave, which were to immediately precede or would accompany His appearance on the clouds. We will now study the signs that Jesus gave to His disciples in the Olivet discourse and also the seals that He gave to John on the Isle of Patmos over sixty years afterwards. As Mr. James McConkey so well says, "The Olivet discourse is the Master's pencil sketch of which Revelation is the complete painting." So it might be well to begin with the completed picture and then the briefer, condensed sketch can be more easily discerned. That the *Rapture* occurs during the *time of the sixth seal* has been so clearly proven, we will start with that as an *established truth.*

Breaking Of Fifth Seal

In the breaking of the fifth seal (6:9-11), John beholds the souls of the martyrs underneath the altar. "And they cried with a great voice saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.)

As these martyrs are up in heaven, where John is, we do not see how they should represent a time of special persecution, or any persecution at all, that might prevail on the earth under this seal. These martyrs

stand for all "that had been slain for the Word of God and for their testimony which they held." As no limitations are given as to time or place, we assume that they are the souls of the martyrs, slain from the beginning of mankind; many of whom had died, even before those who died for their "testimony of Jesus" (Heb. 11:13, 35-40); cf. Rev. 1:2; 12:17; 19:10), for these last are not mentioned here.

The Holy Spirit gives a whole chapter in Hebrews to these martyr-heroes, so here we have one whole seal devoted to them.

The Cry of The Martyrs

Their impatient cry is very natural, for they have not yet been perfected (Heb. 11:40). It is caused by the lull, which this seal implies, in the rapid fulfillment of all events, necessary, for the return of the Christ and the establishment of His Kingdom on the earth. The red, black and pale horses have passed, bringing war, famine and pestilences as given under the second, third and fourth seal. As there comes a cessation these martyrs, who feel the delay with more intensity than others, cry out, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (v. 10.)

Jesus and These Martyrs

This is the same cry that the widow made in the parable (Luke 18:1-8). That Jesus had this scene under this fifth seal in view when He told this parable is shown in His statements, "Nevertheless, when the

Son of man cometh, shall he find faith on the earth?" (Luke 18:8); "Shall not God avenge his elect that cry to him day and night, and yet he is longsuffering over them? I say unto you that he will avenge them speedily" (Luke 18:7). Oh, that the Church on earth would pray and work with these martyrs in heaven so that Christ's reign of Righteousness might be ushered in. Jesus had no doubt about the martyrs in heaven. He knew their cry would be lifted up and that God "would avenge them speedily" though He might test their patience. 2 Peter 3:9 explains it.

The souls of these martyrs, John sees "underneath the altar." Weymouth says "At the foot of the altar." As the altar mentioned in Rev. 8:3 was the "golden altar"—"the altar of sweet incense" "in the tent of meeting" (Lev. 4:7) this is probably the same—the altar of prayer. Thus their very position is in harmony with their prayer that they offer. In Rev. 8:3-4 after these martyrs have received their glorified bodies (1 Thes. 4:16, 17; Rev. 7:9), they, with the other glorified saints with whom they are now united, have another prayer meeting, in which the prayers of all the saints arise with the incense for Christ to continue His work until there shall come a complete renovation of the earth and the coming in of His Kingdom of glory. Out of these prayers and incense "there followed thunders," etc and the plagues of the seven trumpets. How true it is that when God's "elect cry unto him day and night," "he will avenge them speedily" (Luke 18:7, 8), cf. Rev. 6:10; 8:3-5). There soon follows the breaking of the sixth seal, in which

the terrors in heaven appear, and out of the consternation and distress, the "Rapture of the saints" occurs and after the joyful quiet and peace for one half hour in heaven (Rev. 8:1) there continue the prayers of these glorified saints and the work proceeds "speedily" to the end.

A Little Time Before The Rapture

"And there was given them to each one a white robe; and it was said unto them, that they should rest yet for *a little time* until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled their course" (Rev. 6:11).

It is very evident from this verse that no rapture or translation of the saints had occurred up to this point. They are still souls, presumably, without their resurrected or glorified bodies. There was given "to each one a white robe, which we see them wearing before the throne after the little time has passed (Rev. 7:9). They are told to "rest yet for a little time." This shows that they are in a state of "rest," but it also says be patient for in "a little time" you shall have your prayer answered. Now it is very evident that the time of the breaking of this seal is within a little time of the Rapture. So we have another strong argument to prove that the Rapture does not occur until the breaking of the sixth seal as shown in Rev. 6:12-17; 7:9-14; for most certainly these martyrs would be in the Rapture.

Martyrs Under Reign Of The Beasts

But it is evident that their prayer could not be fully answered until Christ returns with these saints and utterly destroys the Beast and False prophet (Rev. 19: 11-21). The allusion to "their fellow-servants who should be killed even as they were, should have fulfilled their course" (v. 11) probably refers to the many martyrs who were killed under the reign of the Beasts and who are specially mentioned in Rev. 20:4. These martyrs under this fifth seal are undoubtedly included in the Rapture (Rev. 7:9, 14) and are also included in the "they" mentioned as sitting on the throne (Rev. 20:4), for the "they" in this place has for its antecedent the Christ (Rev. 19:11-13) and "the armies" (vs. 14, 19; cf. vs. 7, 8; Rev. 17:14, etc.), who came with Jesus for the purpose of reigning (2 Tim. 2:12; Rev. 3:21). But these who were beheaded under the reign of the two Beasts, though not translated so that they might come with Jesus and be included in the "they," yet they also "lived (were resurrected) and reigned with Christ a thousand years" (20:4). These, very probably, are the martyrs spoken of as "fellow-servants, and brethren" (Rev. 6:11).

Relation Of These First Six Seals

If our reasoning thus far is correct, we see that the time covered by this fifth seal is only "a little time" away from that covered by the sixth seal. It is very evident that the period of time of the sixth seal, though very turbulent, is of short duration for "the terrors and

great signs from heaven" (Luke 21:11) accompany or just precede the "coming of the Son of man on the clouds of heaven with power and great glory" (Mat. 24:30) and the Rapture takes place "in the twinkling of an eye" (1 Cor. 15:51). This will help us to understand these six seals and the time and place that they occupy in this great prophetic book of the New Testament.

We have seen that the fifth and sixth seals occupy comparatively a brief state of time. There are no events described as occuring upon the earth during the time of this fifth seal. It is all about these martyrs in heaven. But to satisfy their cry they were told to "rest for a little time." The scenes of the rapture are the beginning of all those events that are mentioned in Revelation, chapters eight and nine, sixteen and nineteen, when the earth is being purified by the destruction of all evil governments and religions. During these times of great tribulation, which Jesus describes as "such as hath not been from the beginning of the world until now, no, nor ever shall be" (Mat. 24:21), will these "fellow-servants and brethren" "be killed even as they were" (6:11). So this period described in Rev. 8:3–19:21 will be included in "the little time" of Rev. 6:11. While the Rapture will relieve the anxiety of these martyrs, yet the promise of heaven "to judge and avenge" the wrongs done to the righteous will not be completed until the end of the battle of Armageddon (Rev. 16:13-16; 19:11-21).

Chapter IV

THE SECOND, THIRD AND FOURTH SEALS

In a careful study of Rev. 6:8 we find that these three seals are grouped together in a significant way.

"And there was given unto them authority over the fourth part of the earth to kill with sword, and with famine, and with death (pestilence), and by the wild beasts of the earth" (6:8). The antecedents of "them," in the first line are the Red horse, Black horse and the Pale horse. (1) The second seal reveals the Red Horse of a *world war;* for the rider was to "take peace from the earth"—"they were to slay one another" and there was given unto him a great sword" (v. 4). Yet he is to "kill with (this) sword" in "only one fourth part of the earth." "Peace is taken from the earth," which shows that practically the whole world is drawn into the war yet the *battlefield* is to be on "one fourth part of the earth." This late World War illustrates it perfectly. While every nation was directly or indirectly involved in the war, yet the battlefield never left Europe and Russia and Turkish Asia, which compose just "one fourth part of the earth" in population and square miles. (Thirteen millions out of 52,000,000 square miles and 425,000,000 out of 1,700,000,000 population.)

(2) The same is true of the Black horse of the third seal (vs. 5, 6). While food was conserved all over the world, yet it was for the famine in "one fourth part of the earth." It was to feed the tens of millions,

who instead of producing food were killing one another. The famine was not over the earth but "in divers places," says Jesus (Luke 21:11). This Black horse, potentially, went into every pantry of the United States and with his "balances" would weigh out "30 lbs. of white flour," which was the allowance for each family. It was the same throughout the earth. "Mix your *barley* with our *white flour* and make *war* bread" was put on great billboards throughout the United States. This is done for what was occurring in "one fourth part of the earth."

(3) The same with Pestilences. Jesus uses the plural (Luke 21:11). Not only did "Typhus" wipe out the Serbian army but other diseases prevailed. But God allowed one scourge to go around the world—The Spanish Influenza. It began in the German army, took the whole Atlantic Coast in America and swept across the continent, never missing a hamlet or crossroads, until it took 350,000 souls in its terrible wake. Six millions was its awful toll for India and "Twenty millions throughout the earth." "No other scourge to equal this one since the black plague in the middle centuries," says an eminent authority in Chicago University. God permitted it to go throughout the earth to bring it feelingly near to the whole world, but it was in "The fourth part of the earth" that the worst of these pestilences came.

These Three Seals Cover Brief Time

Now these three horses, which are "globe trotters" indeed, while they cover the whole world in their larger

activities, yet it is only the "one fourth part of the earth" that becomes the centre of their scourge. Not only is it *here* that "they kill with the sword"; *here* is "the famine" for which food is being conserved all over the world, and it is here that pestilences spend their main strength. Even the "Oil and the wine hurt thou not" (Rev. 6:6) is fulfilled in startling completeness. Jesus, who is giving this revelation to John, in giving the parable of the "Good Samaritan" says "He came to him and bound up his wounds, pouring on them *oil and wine*" (Luke 10:34), to cleanse and heal. So we understand why Jesus, looking upon the tens of millions of the wounded and distressed says "The oil and the wine *hurt* thou not." "Conserve the remedies for healing the world's wounded" is the cry of Jesus the Compassionate.

The Red Cross

And how well did "The Red Cross" reply. Within even the battle lines amidst shot and shell and on the fields outside of the awful carnage, and in the hospitals, etc., there they were with their soothing-healing remedies pouring on the "oil and wine" to heal. Besides, all over the world were the hundreds of millions of faithful mothers, sisters and lovers picking lint, making bandages, etc., for their loved wounded in the terrible strife. And as these packages would be pressed and put away by loving hands amidst falling tears, while they little knew that they were obeying this urgent command of their Risen Lord on the Isle of Patmos, yet they did realize the wonderful sense of His

presence warming their hearts as there came stealing over their whole being the warmth and power of His Great Compassion. Oh, beloved, every word and sentence in this wonderful prophetic book, given to us by the Christ Himself through His servant John, yield marvelous blessings if we take them to mean just what Jesus designed (Rev. 1:3). While it abounds in figures and symbols, yet these, when rightly interpreted, become the strongest and most complete revelation to the reader. What a prodigious fullness there is in these six seals.

Chapter V

FIRST SEAL—WORLD EVANGELIZATION

"And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer" (Rev. 6:2).

It seems very clear that this white horse and its rider represents Jesus going forth in His church to speedily evangelize the whole world. The book of Revelation reveals its own symbols, and this one is clearly explained by the scene in Rev. 19:11-16. The description is the same and there can be no doubt about this "KING of kings" being Jesus the Christ. So it is very clear that this white horse and its rider is Jesus and His missionary army. The Antichrist, which some have thought is represented by this white horse rider, is symbolized by the Beast in Rev. 13:1-8, which is the opposite of this rider and horse in white. The book of Revelation never confuses its readers by mixing its figures or crossing its symbols. Then white is heaven's color and stands for purity. This white horse rider is also crowned by heaven, for who else is giving crowns. He has a bow, whereby he can shoot arrows of conviction as at Pentecost, when they "were pricked in their hearts" etc. (Acts 2:37). "He came forth conquering and to conquer," that is, He conquers one, that he may conquer another, etc., until the world is evangelized. Then he is sent forth by the "Lion," with "the voice of thunder" showing great urgency.

World Evangelization Given As a Sign

In answer to the question "What is the sign of thy coming and the end of the world" (age) Jesus, among others, gives the following sign: "And the gospel of the kingdoms shall be preached in the whole world for a testimony unto all the nations; and then shall the end come" (Mat. 24:14).

This is not the conversion of the whole world but the preaching of the Gospel as a testimony, which means world evangelization. Jesus gives this as a positive sign of the end. When you fill my great commission (Mat. 28:18-20) so that the world may know that I died for their sins, then I am coming back. It will bring the END of this dispensation and will usher in the Millennium. This sign that Jesus gives in the Olivet Discourse agrees with the breaking of this first seal, and Jesus says, "Verily I say unto you, This generation (that sees all these things) shall not pass away till all these things be accomplished" (Mat. 24:33, 34).

This sign, then, is to be in the generation, in which Jesus shall come to catch His bride up into the cloud where He appears. That this sign is in evidence is proven by the great missionary movements of this generation which is now closing.

Student Volunteer Movement

A. T. Pierson in his book "The Crisis of Missions" (1886) sounded a trumpet blast like those of the Apocalypse. "The church of Christ is asleep. Let a thousand trumpets like the sound of many thunders

uttering their voices, rouse us all from apathy and lethargy. Let facts, like the fingers of God, write God's message on the walls of our temples of mammon and palaces of luxury as in letters of fire, till selfishness and worldliness shall tremble at the manifest presence of the Lord" (page 352).

The Northfield Convention, D. L. Moody presiding, in 1885 issued a bugle call as follows: "An Appeal to Disciples Everywhere." It called for (a) *"The immediate occupation and Evangelization of every destitute district of the earth's population;* and (b) *a new effusion of the Spirit in answer to united prayer."* In 1888 A. D. "The student Volunteer Movement," which was organized in 1886, took up this cry and made it their slogan, viz.:

"Evangelize the World In This Generation."

You can almost hear Jesus calling back to them, "You do this and the END of this age of sin and death SHALL COME" (Mat. 24:14). A generation is about forty years (Heb. 3:9, 10).

Add a generation to the time when the above cry was started in earnest and you have about 1930 A. D., which is the 1900 anniversary of Pentecost, 30 A. D. Then we add to that three and one half years, which is the time of the reign of the two "beasts" and we reach 1934 A. D. This is also the end of the "Seven Times" that was to pass over Nebuchadnezzar—the head of the image and of Gentile supremacy—"Till thou (and they) know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he

will" (Dan. 4:32). A "time" is 360 days, seven times is 2,520 days which passed over Nebuchadnezzar. A year for a day would be 2,520 years to pass over the whole image until all shall know that "God reigns and gives the kingdom to whom he will" which is His Son. Jerusalem was completely destroyed in 586 B. C. (Jer. 52:12). Adding 2,520 years = 1934 A. D. Lev. 26: 18, 21, 24, 28 show that the counterpart, the suppression of Israel, was to be 2,520 years which also started at the destruction of Jerusalem, 586 B. C. This brings the full Restoration of Israel to be about 1934 A. D. While we give these as approximate dates yet we are certainly living in momentous times. Temporal power is this very moment restored to the Pope, who in becoming an independent sovereign may in due time produce a crisis (Rev. 18:7, 8). "The ten horns are ten kings, who have received no kingdom as yet (Rev. 17:12), that is, they are Dictators, who rule without a crown, until the "one hour" of the crisis comes. Several of these kings (rulers) without a kingdom, like Mussolini, already exist. Even this uprising in China and the commotion it has caused in Japan and India, etc., helps to arouse the sluggish millions, who had not even heard of Jesus and thus the "gospel of the kingdom" can spread abroad its testimony, hastening the return of the KING. Especially is this true of the million New Testaments that are now being circulated throughout China and South America which are already bearing much fruitage.

Chapter VI

JESUS APPEARS IN WHAT GENERATION?

"Now from the fig tree learn her parable; when her branch is now become tender and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24:32-35).

The true interpretation of these verses and the above question is of the utmost importance. Jesus states with the positiveness of His "Verily" that He will appear on the clouds in a certain generation, and also teaches by the parable of the fig tree that they should know when that generation comes, as sure as a budding tree (see Luke 21:29) shows that summer is nigh. Instead of teaching that no one can know the time when He comes for His saints He positively declares here that they may know the generation. It is "the *day* and *hour*" that is unknown but not the generation (Mat. 24:36). He not only says that the generation may be known but He says it will be so easy to see and know. "When they (the trees) now shoot forth, ye see it and know of yourselves that summer is now nigh" (Luke 21:30). "Any one can know that," He seems to say. Listen! "Even so ye also, when ye see *all* these things, know ye that he is nigh even at the

doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished" (Mat. 24:33, 34). What generation? The generation that *sees all these things.* Not some of them, but *ALL.*

All In One Generation

Only one generation can see them all, for a generation must see the last as well as the first to see them all. Jesus had been describing certain events that, in their transpiring, would be "signs of his coming." These events would all occur in one generation and during "this generation" all these things are to be accomplished, viz: His appearing on the clouds and the gathering of the saints in the exciting rapture unto Himself, as well as all the signs themselves. Jesus does not say the "present generation" (Mat. 24:33), as Moffatt interprets rather than translates it, and which vitiates his whole translation; but *a generation that sees all these things* that Jesus has just described. That generation might be the present one or the one that should not come for nineteen hundred years. But whatever generation sees ALL these signs converging together, this is the generation that "Verily I say unto you" "shall not pass away till all these things be accomplished. Heaven and earth shall pass away but my words shall *not pass away."* It shall surely come to pass. For an illustration, let us notice "that when we see all these things," viz., the world being evangelized, a World War, universal conservation of food, pestilences, Jerusalem being delivered, false Christs and prophets, false theories about My coming,

etc., then you may be sure that this generation shall see *all* accomplished, even my appearance on the clouds of heaven, etc.

What Are These Signs?

But what are to be included in the signs? Let us go back to the questions as given in Mat. 24:3. (1) Matthew describes the farewell discourse of Jesus with the Jews, when He breaks with them as a nation, which closes with these words: "Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Mat. 23:38, 39). The thought that though the Jewish house was to be left desolate, yet some day the Jews as a nation would accept Jesus with the above acclaim, would deeply impress Matthew. (2) Then Jesus said to His disciples, who pointed to the massive stones of the temple to show the permanency of the Jewish state, "See ye not all these things? Verily I say unto you there shall not be left here one stone upon another, that shall not be thrown down" (Mat. 24:2). Out of these two statements came the questions in verse three: "Tell us (1) when shall these things be? (the destruction of the Jewish state) (2) and what shall be the sign of thy coming and (3) of the end of the world" (age). The answer of Jesus that follows shows that He understood their questions to center on the time of Christ's coming and of the end of the age. So after He gives the warnings in Mat. 24:4-6; Luke 21:8-9, He proceeds to give six distinct signs of His coming: (1) world war,

(2) earthquakes, (3) famines, and (4) pestilences, (5) terrors and great signs from heaven (Luke 21: 10, 11), (6) world evangelization (Mat. 24: 14).

Six Signs Of Christ's Coming

The question arises are these direct signs of Christ's appearing or are they the general signs of the whole age. The reasons for counting these six as special signs of His coming are as follows:

(1) The threefold question that Jesus answers does not concern the whole age. They do not ask for a history of the age, but (1) The destruction of Jerusalem, etc., (2) the sign of Christ's coming, (3) and the end of the age. There is nothing in Christ's answer to show that He is giving general signs of the age.

(2) While in Mat. 24: 7-13 it might appear that these verses were a continuation of the warnings that Jesus gives in Mat. 24: 4-6; but in Luke 21: 10 Jesus clearly separates the warnings (vs. 8, 9) from these special signs by *"Then said he unto them"* (v. 10). Then after giving three signs, viz., "Nations shall rise against nation," famines and earthquakes, Jesus says, "But all these things are the beginning of travail" (birth-pangs, Rotherham and 20th Cent. N. T. translate it, Mat. 24: 8). If these are the beginning of birth-pangs they bring these three near to the end as the signs of the birth of the new age.

(3) Then in Luke 21: 12 Jesus says, "But *before all these things* (the five signs given in vs. 10, 11) they shall lay their hands on you and shall persecute you, delivering you up to the synagogues and prisons,

bringing you before kings and governors for my name's sake." Now these persecutions that have lasted until 1900 A. D. are to be *before* these signs of Luke 21: 10, 11. These persecutions are to accompany the preaching of the gospel and are to be caused by it (Mk. 13: 10, 13). This very clearly brings these five signs, which correspond to the five seals, down to be the special signs of Christ's appearing.

(4) Then, as these six signs correspond in every way to the first six seals, it is very evident that they occupy the same time. We have already seen that when the church period nears its end, John sees Jesus take the book out of the Father's hand and proceed to prepare this earth for His coming for His saints. Then we have seen that these six seals are closely connected and result at last in the Rapture or the translation of the saints (Rev. 7: 9, 14).

(5) Then we have also seen that these signs have all been fulfilled in this generation, except the signs in the heavens, which accompany Christ's appearance in the clouds.

Destruction Of Jerusalem

After giving the signs of His appearing, Jesus next answers the question about the Destruction of Jerusalem and the scattering and persecution of the Jews, even down to the end of the age. Luke carefully distinguishes between the destruction of Jerusalem and the terrible tribulation times that mark the end (21: 20-24, cf. 25, 26); while Matthew and Mark throw

them together as prototype and antitype (Mat. 24: 15-28).

Jesus, in Luke 21:20-24, describes the destruction of Jerusalem until "they shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (v. 24). This covers about nineteen centuries "until the times of the Gentiles be fulfilled." The word "until" means that some day Jerusalem would not be trodden down of the Gentiles. Then Jesus gives the signs of His appearance "in a cloud with power and great glory" after the "signs in sun and moon and stars; and upon the earth distress of *nations* in perplexity for the roaring of the sea and the billows; men fainting for fear, and expectation of the things which are coming on the *world.*" These words "nations" and "the world" take the prophecy out of Jerusalem and Palestine and take in nations and the world, and carry this prophecy down to Christ's Return.

The Greatest Tribulation

But in Matthew and Mark, Jesus speaks of the distress in Judea in verses 15-20, and then leaving out, for the time being, the Gentile period until verse 29, He gives the antitype—the more terrible tribulation period, that shall occur after Jesus takes His church out of the earth (Rev. 7:9, 14). This is described in Revelation as the destruction of Babylon when "the cities of the nations fell," etc. (Rev. 16:18-21), and the Beast and False Prophet and the armies of the ten federated kingdoms of the world are destroyed (19:

19-21). The terrible suffering of the Jews and the events of the destruction of the Jewish state by the Roman army is a perfect type of the destruction of the world states and religions at the close of this Christian age which closes in the battle of Armageddon (Rev. 8:3–19:21). While in Luke's account the emphasis is put on the destruction of Jerusalem and the consequent distress of the Jews, in Matthew and Mark the stress is put on the greatest tribulation of all, which Luke also describes as coming on "the nations" and "the world." But Jesus speaks in Mat. 24:29 of "the tribulation of those days" which may refer to Mat. 24:7; Mk. 13:8 and Luke 21:10, 11, which is certainly a time of tribulation, and which Mark may call "that tribulation" (13:24). This tribulation would be the World War, famine, and pestilences. Then this tribulation is to be followed by a greater one when "terrors and great signs from heaven appear" (Luke 21:11), out of which the saints are translated (Rev. 6:12-17; 7:14), which continues until the greatest tribulation of all, which is described by Jesus in Mat. 24:21-22; Mk. 13:19-20; cf. Dan. 12:1; Jer. 30:7. This explains the statement of Jesus "Except the Lord had shortened the days no flesh would have been saved." This is said of a world tribulation out of which "the elect" Jews are saved (Mk. 13:20). "At that time thy people (the Jews) shall be delivered, every one that shall be found written in the book," says the great prophet Daniel (12:1, 7; cf. Jer. 30:7, 8).

Chapter VII

SEALING OF THE 144,000

"Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel" (Rev. 7:3, 4).

There were sealed twelve thousand out of each tribe; the name Joseph being put in the place of Ephraim and the name Levi takes the place of Dan. As we have been noting the events that occur before the Rapture let us now notice the events that follow. It is very evident that the coming of Jesus on the clouds in order to gather the saints unto Himself is not the Return of Jesus to reign in the Earth; but the catching up of His church out of the terrible tribulation period that follows, while God is reckoning with the rebellious nations who said "We will not that this man reign over us" (Luke 19:14, 27). This all occurs under the breaking of the seventh seal. But while Christ appears on the clouds to take out His Church from the great commotion that His appearance has caused, God comes with Him (1 Thes. 4:13, 14) to seal out of the Jewish people a select company of 144,000 to be His witnesses on earth while Christ and His Church are caught away.

Sealing Of 144,000 Israelites

That these are Jews only is very evident. (1) They are called The children of Israel; (2) the twelve tribes are specifically mentioned; (3) they are called Israelites to distinguish them from the "great multitude" of Christians, that in the same chapter, are seen in heaven just caught out of the earth, while these Jews still remain. To any Advent people or the I. B. S. A. who claim to be this select company, we would ask "To which tribe do you belong?" These are the "Remnant" of which Isaiah speaks and that is described so vividly by Ezekiel in chapters 36 and 37. Their very sealing is described by Ezekiel in 36:26-28: "A new heart also will I give you and a new *spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my *Spirit* within you and cause you to walk in my statutes and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers: and ye shall be my people, and I will be your God." God seals the Christians by giving to them His Holy Spirit (Eph. 1:13; 4:30). So these 144,000 are sealed when God gives to them "the Holy Spirit of promise." When this "hardening in part that hath befallen Israel" shall be removed, but which shall remain "until the fullness of the Gentiles be come in" then "all Israel shall be saved" (Rom. 11:25, 26). Sealing indicates ownership: so God says "Ye shall be my people, and I will be your God." Then "the land that I gave to your fathers" means Palestine.

Zionism and the Dry Bones

"The Lord set me down in the midst of the valley which was full of bones" "and they were very dry." "Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you and ye shall live." "So I prophesied as he commanded me and the breath came into them and they lived and stood up upon their feet, an exceeding great army. And he said unto me, Son of man, these bones are the whole house of Israel" (Ezk. 37:1-11). And I "shall put my Spirit in you, and ye shall live and I shall place you in your own land: Then shall ye know that I the Lord have spoken it and performed it, saith the Lord" (Ezk. 37:14).

This is being fulfilled in Zionism. There has been a great awakening among the Israelites, and Palestine is being rapidly occupied by the Jews. A great Hebrew university has recently been dedicated by Lord Balfour in Jerusalem and great plans are being projected for making Palestine to blossom "as the garden of Eden" (Ezk. 36:35). A Jewish Commonwealth is assured. We find in Rev. 9:4 that God protects these sealed 144,000 from the plagues that are coming upon the earth; and in Rev. 11:1, we find that the temple has been rebuilt and accepted by Jehovah (Ezk. 43:2-7) but Jerusalem and its inhabitants have been rejected (11:2, 8). Whatever is measured in lumber, stone, etc., is accepted; but that which is rejected is not measured; so God says "leave it out and measure it not" (v. 2). The outer court and Jeruslem are still rejected. But under the powerful work of the two witnesses, and their resurrection and ascension (Rev. 11:

3-12) and after the earthquake and the killing of 7,000, then Jerusalem will give glory to God (11:13). This is followed by that great scene in heaven (Rev. 11: 15-18).

This acclamation of the twenty-four elders in heaven shows that "the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign for ever and ever" (Rev. 11:15). Hebrews and Christians have now become one according to Rom. 11:25, 26.

Visions of Last Half of Revelation

The book of Revelation at the close of chapter eleven, which is one half of the book, reaches a climax that brings the connected story to an end. From chapter twelve to the end, the Revelation consists in great visions, which amplify what has already been given and carries on the Revelation in great fullness to the final end. Here we have an account of the rise and fall of the Beast (Rev. 13th, 17th and 19th chapters), which is mentioned first in Rev. 11:7; and the translated saints, whose Rapture is again described in the catching up of the man-child (Rev. 12:5), which we believe to be Christ and His completed body—the church; and these 144,000 Israelites as described in Rev. 14:1-5, which we believe are the same company that was sealed in Rev. 7:3-8. We find two classes in chapter seven—the sealed Israelites (3-8), and the translated saints (9-17). We find these same two bodies in chapter twelve—the caught up man-child (v. 5), and the woman's other seed (offspring) who

remain on earth, "Who keep the commandments of God and the testimony of Jesus Christ" (v. 17). As the church has been previously translated, "the saints," mentioned in 13:7, whom the Beast overcomes, may be these same saints, which Satan wars against in 12:17; and these are the 144,000 sealed, but now resurrected Israelites, that are seen with the Lamb on Mount Zion (14:1-5).

Jesus and These 144,000

That this is the same company that were sealed in Rev. 7:3-8 seems very clear. They were called "the servants (bondservants) of our God" and are called "the rest of her seed, that keep the commandments of God and hold the testimony of Jesus" in Rev. 12:17. They are distinguished from the translated saints who are shown in the symbol of the man-child (Christ with His completed body, see Rev. 2:26, 27; cf. 12:5). Having been slain by the Beast (Rev. 13:7) they are seen on Mount Zion with "the Lamb," "having His name and the name of His Father written on their foreheads." While not translated yet they have their glorified bodies and are thus in such rapport with heaven and the throne that they catch and learn the new song that the Redeemed are singing before the throne. They are "the first fruits" of that innumerable company who are now singing their Hallelujahs before the throne, who will soon join this company who are now on Mount Zion with the Lamb. This company of 144,000 of the children of Israel, who come out for Christ during these last days are a tried, precious body (vs. 4, 5).

They will be despised and persecuted by their own people. So as the Jews themselves are a despised people, these who come out clean cut for Jesus as their Messiah, will even be despised by a despised people. The scorn and persecution that they shall receive will be of double force and thus doubly refining and will produce the noblest, purest type af Christians. They "follow the Lamb" closely. Their strong positive faith and deep sincerity is shown in "And in their mouth was found no lie." They resemble the character of a former Jew—the great apostle to the Gentiles—"They are without blemish" (v. 5).

Heaven's Efforts to Save

These 144,000, who are with the Lamb on Mount Zion are a tremendous force for righteousness; and the whole of chapter fourteen (vs. 6, 12, 13, 14, 15), shows that Heaven is using every means for the saving of these belated people, who are left to pass through the times of great tribulation. In fact, this will be true through the millennium for "the gates thereof (the millennial city) shall in no wise be shut." And "they shall bring the glory and the honor of the nations into it" (Rev. 21:25, 26). The Millennial Kingdom of glory is the complement of the Kingdom of Grace.

The great "passion for souls" that fills heaven today, will not die down until the Millennial Kingdom comes to an end and gives way for the final Judgment (Rev. 20:11-15) and the final glorious Kingdom of God as described in Rev. 21:1-7. Then the "Son shall deliver up the kingdom to God even the FATHER,"

"that GOD may be all in all" (1 Cor. 15:24, 28). Instead of the work of "soul saving" coming to an end when Christ Returns it will be enlarged and magnified greatly throughout the Millennium; "for he must reign, till he hath put all his enemies under his feet" (1 Cor. 15:25).

Chapter VIII

CHRIST'S CHURCH IN HEAVEN BEFORE THE RAPTURE

Where does the Christian go at death is a question of great interest. As our theme deals only with the Christian, we limit the inquiry to him alone. Paul says "Whilst we are at home in the body, we are absent from the Lord." "We are willing rather to be absent from the body and to be at home with the Lord" (2 Cor. 5:6, 8). He also says in Phil 1:23, 24, "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake."

Paul believed that he could exist apart from his body. His body was only a house in which he (Paul) lived. He must leave it to be "at home with the Lord." He said "it is *very far better* to depart and be with Christ." So bodily death cannot be non-existance, for it is very far better than abiding in the flesh. Once, he says, "He was caught up even to the third heaven or Paradise"; "whether in the body or out of the body I know not" (2 Cor. 12:2-4). He certainly believed he could hear and see outside of his body as well as inside. In all of these verses Paul is not speaking of his resurrected body which he will receive when Jesus returns for his saints (1 Cor. 15:23, 51, 52); but of the condition he was in while writing. There would be nothing "very far better" in being dead when Jesus comes:

for his *living* body would then be changed the same as if he were dead (1 Thes. 4:17). He certainly understood that he could at any moment move out of this house, his body, and be "at home with the Lord."

The Martyr Stephen "being full of the Holy Spirit" "saw the glory of God and Jesus standing on the right hand of God" and said, "Lord Jesus, receive my spirit" (Acts 7:55-59). Can there be any doubt about Jesus answering that prayer? In a moment's time Stephen had left his stone-crushed body and was "at home with the Lord." Jesus was even standing to receive him.

Teaching Of Jesus

"But that the dead are raised," says Jesus, "even Moses showed, when he called the Lord the God of Abraham, and the God of Isaac and the God of Jacob. Now He is not the God of the dead, but of the living: for all live unto him" (Luke 20:37-38). While Jesus is proving from this statement of Moses the resurrection, yet the great force of his argument rests upon the fact that Abraham, Isaac and Jacob still lived in a spiritual state, or God would not say He was still their God; "for he is not the God of the dead but of the living, for all live unto him." Jesus does not say that they would live at the resurrection day, but that they were then, though dead for centuries, still living "unto him" while God was saying that to Moses. We find two of these "who live unto him" on the mount of transfiguration "who were Moses and Elijah; who appeared in glory and *spake* of His decease which He was about to accomplish at Jerusalem" (Luke 9:30, 31).

They had a vital interest in that death of Christ. These two men were not only existing, but talking. Then Jesus tells a parable of a certain beggar named Lazarus, who was carried by angels to Abraham's bosom, where he was "being comforted" (Luke 16:19, 25). Let us remember that parables, unlike fables, are founded upon real life. It is inconceivable that Jesus would tell this parable and relate these experiences if it were impossible for them to happen. Jesus certainly knew that such persons as Dives and Lazarus and Abraham could live right after death, and that they could talk together. He certainly understood that the thief who was dying at His side would that day be with Him in Paradise, when He said, "Verily I say unto thee, Today shalt thou be with me in Paradise." He also knew when He "cried with a loud voice, Father, into thy hands I commend my spirit" (Luke 23:42, 43, 46), that the Father would receive and provide for His gentle spirit as it passed from His body racked with pain.

Body An Earthly House

Peter like Paul looked upon death as the time when he (Peter) would be "putting off my tabernacle" (2 Pet. 1:14). He looked upon his body as a tent in which he lived. As long as he was in it he would "stir them up"; but he knew that he must put it off "swiftly"; but he wanted them to remember these things "after my decease," etc. Chemistry shows that this earthly body is composed of nothing but dust—"an earthly house," says Paul; and when the spirit—that which feels, loves, thinks and wills, etc., moves

out, there is nothing but a body of clay left which soon returns to its natural elements. But the man—Peter, Paul and all Christians live on "at home with the Lord." In Gen. 2:7 we read that man's body came from the dust of the ground; but the spirit—"the breath of life," was God breathed. In Eccles. 12:7 we read that in death "the dust returns to the earth as it was; but the spirit shall return unto God who gave it." This verse in the twelfth chapter is where Solomon is speaking of the things that are real, while in Eccles. 9:10, where he says "the dead know not anything," he is speaking of things as they appear and not as they really are. This is the plan of his book. Only in Eccles. 11:9-12:14 does he give things as they really exist. The same is true with Job. Why support the theory of "soul sleeping" by quoting the extreme utterances of a man who is speaking out of the agony of his soul, especially when he afterwards says, "I uttered that I understood not; things too wonderful for me, which I know not" (Job 42:3). Why reject the plain teachings of Christ, Paul and Peter, etc., and accept the statements of one, who admits that he did not understand what he was saying or another who assumed certain things, which he knew were in appearance only but not really true. Such quotations are worthless. But while the saintly dead exist, yet they do not receive their spiritual, glorious bodies until Jesus comes in the clouds and the dead saints are raised and the living are changed and are "caught up in the clouds to meet the Lord in the air" (1 Thes. 4:16, 17; 1 Cor. 15:23, 50-52). While very little is definitely revealed about the state

of the dead, between death and the Rapture, yet enough is given to show that they are conscious, concerned about the events on the earth (Luke 9:30, 31; 16: 27, 28; Rev. 6:9, 10), are "at rest" (Rev. 6:11) and have all of that which is implied in the statement "At home with the Lord," which "is very far better" than "to live in the flesh" (Phil. 1:23, 24).

A New and Living Way

Before Christ's ascension there was a place called "Abraham's bosom" (Luke 16:22) and Paradise (Luke 23:43). This has been called the intermediate state of the dead saints. But when Christ ascended to God's throne, it is said, "He led captivity captive and gave gifts unto men" (Eph. 4:8; see also Mat. 27:52, 53). In Heb. 10:19 we read, "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which He dedicated for us, a *new* and *living* way, through the veil, that is to say, his flesh." When Jesus' spirit passed out of His flesh, the veil that divided the Holy of holies from the holy place "was rent in two from the top to the bottom" (Mat. 27:50, 51). This signified that not only Christ as our High Priest "entered into heaven itself now to appear before the face of God for us" (Heb. 9:24), so that we can enter boldly with him for forgiveness but that he opened up "a *new* and a *living* way through the veil, that is to say his flesh," whereby the common priests—Christians—(1 Pet. 2:5, 9; Rev. 1:6) could enter into heaven also with boldness (Heb. 10:19). It was "a *new* and *living* way," whereby the Christian

can pass into Paradise, which has been transferred into heaven, so that he can, when he departs from the body be "at home with the Lord." In Heb. 11:39 we read that all those heroes "received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." But they with us do not receive their glorified bodies until the Rapture, yet they could enter by the "*new* way" provided at Christ's ascension to be at home with the Lord. They perhaps ascended with Christ. From Pentecost 30 A. D. there is no mention of an intermediate state, but we find Stephen and Paul passing immediately into heaven to be with Jesus. "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him" (1 Thes. 4:14). The saint falls asleep in bodily appearance (John 11:11-14); but his spirit is with Jesus or "in Jesus" waiting for God to bring him to earth to receive his glorified body, when Jesus "descends with a shout," etc. (4:14, 16, 17). He is an entity or how could God bring him.

What Are Our Resurrected Bodies?

"How are the dead raised? and with what manner of body do they come?" asks Paul in 1 Cor. 15:35. "That which thou sowest, thou sowest not the body that *shall* be, but a *bare* grain, it may chance of wheat or of some other kind: but God giveth it a body even as it pleased Him and to each seed a body of its own" (v. 37). "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in

glory:" etc. "If there is a natural body, there is also a spiritual body." It is not our earthly body (which is buried) that comes forth, but "it is raised a spiritual body." Jesus had to come forth in His natural body with the nail-pierced hands and feet and spear-rent side to *prove* that He was the *same* Jesus who was crucified. But when He said "See my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye behold me having" (Luke 24:39), He made it clear that He had not yet received His spiritual, glorified body. The transfigured body on the mount (Mat. 17:2) and that which made Paul blind with only one look (Acts 22:11), and that which made John fall as one dead at His feet (Rev. 1:16, 17) is most certainly a different body from that which was composed of "flesh and bones as ye behold me having." The flesh includes the blood and so the blood needed not to be mentioned. "Flesh and bones" characterize our present earthly body, which when sown will not come up, but will be resurrected "a spiritual, incorruptible, glorious, powerful and heavenly body" as the angels (1 Cor. 15:37, 42-53; Mat. 22:30).

Bodies Like Jesus' Glorified Body

"Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:20, 21). We are to be conformed "to the body of his glory" and not to his body of humiliation for the suffering of death (Heb. 2:9; Phil. 2:7, 8), and which body

He entered at His resurrection and may have kept until His ascension, where, probably, He was changed as He was on the Mount of Transfiguration. His whole life was miraculous after His resurrection and He could go through closed doors and appear and disappear at will. But He was very particular about always appearing in His nail-pierced body of humiliation, for He knew human nature and how hard it would be to prove that He was the same Jesus who had hung upon the cross. One appearance in His glorified body would be fatal to His claim. Even now with all His care, Modernists and Mystics still deny His bodily resurrection. But for anyone to infer, for it is only an inference, that the resurrected body that the saints are to have is to be like that body of Jesus after His resurrection, which bore the marks of His humiliation and death is contrary to the teaching of the Scriptures. We are to be "*conformed* to the *body of his glory*" (Phil. 3:21). Listen again, "For whom he foreknew, he also foreordained to be conformed to the image of his Son that he (Jesus) might be the first-born among many brethren" (Rom. 8:29). "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). Hear what the beloved John the apostle says in 1 John 3:2: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he *is*." It is not that we shall be like Him as He *was* in the flesh with His scarred body, but we shall be like Him "even as he *is*" in His glorious, spiritual body;

as He appeared on Mount Hermon (Mk. 9:2-8), to Paul (Acts 22:6), to John on Patmos (Rev. 1:13). If our bodies are to be like that of Jesus in which He was manifested during the forty days after His resurrection, which body John saw and even handled, how could John say "It is not yet made manifest what we shall be"? Why should he speak of a future manifestation, thus ignoring the past one, not even using it as an inference? He certainly did not believe that our future bodies were to be like Christ's posthumous body which had already been manifested.

Chapter IX

SHALL WE KNOW EACH OTHER THERE?

It has seemed good to the Holy Spirit to give no direct revelation upon this most interesting subject. How often do we forbid anyone to tell us about a place or folk that we are about to visit. We desire to have the utmost joy in the fullest realization after our arrival, and not to have dissipated the visions that our vivid imagination, mixed with much curiosity, has placed before us in an eager expectation. The nearest to a distinct revelation is found in the great LOVE chapter—1 Cor. 13:12, "Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known."

Some, who want the particulars, may think that this is next to no revelation; but a careful study reveals all that is needed to answer our question.

I. *"Then shall I know fully."* Here, "we know only in part," for we "see in a mirror, darkly." But we know each other even here, even though we know only in part. Then how much more fuller will we know each other over there, when we shall see "face to face." Here the apostle expresses very strongly the recognition of each other over there. He declares that "then shall I know *fully*."

(1) Our capacity for knowing will be greatly enlarged when we become perfected. Our perceptive

faculties and discerning qualities will be so strong that we can recognize to the finest point our fellows in the bright light of the Holy city. How true it is "Now I know in part," even those who are my best friends. We blunder along in our blindness; trampling upon the finest sensibilities of those who would die for us. How often the best of us bruise the truest, divinest and yet the most sensitive thing in the world—*A Mother's Love.* How true it is that husbands and wives though living together for years yet "know each other only in part." Oh, how many hearts ache today because of misunderstandings. How blessed it is to know that over there *"I shall know fully!"* No longer "seeing in a glass darkly, but face to face." Each one knowing the other with no secrets nor anything to hide or withhold, but all out in the open with the fullest confidence unalloyed.

(2) The outstanding traits by which we know our fellows here, either to like or dislike, will be emphasized so many fold that they can be easily discerned. That which causes two friends to be locked together by cords of steel even here will be so recognized there in such completeness that we shall know each other in great fullness. How often is great talent and ability and greatness of soul unappreciated here and have very little recognition. But when we *know fully,* then these things will grapple our hearts together in unrestrained fellowship. True it will be "Then shall I *know fully.*"

II. *"Even as also I was fully known."*

This declares that not only shall I know, but that I shall be known. My identity will not be lost, for if

it is, how shall I be known. If we take the reading of the above, which is the "American Revised," we shall be known over there even as we are fully known here. This must refer to our identity here, which is complete, for no two persons are just alike. As everyone is distinguished from everybody else here, so it will be there only the identification will be intensified. Moses and Elijah did not lose their identity, for on the mount they were still Moses and Elijah. Moses had become so much more a Moses that he was even known to the disciples in the flesh. How are we to know that we are sitting and eating in the kingdom of God with Abraham, Isaac and Jacob unless we can distinguish them? Most certainly the one who is to receive his award for making one pound make ten has to be distinguished from the others, etc. Then the twelve apostles will be recognized in their true identity when they "sit upon twelve thrones judging the twelve tribes of Israel" (Mat. 19:28).

Each One Known By Name

"The sheep hear his voice: and he (the great Shepherd) calleth his own sheep by *name*" (John 10:3). "Other sheep I have which are not of this fold; them also I must bring; and they shall hear my *voice*" (v. 16). "My sheep hear my voice, and I *know* them and they follow me" (v. 27). "Rejoice that your *names* are written in heaven" (Luke 10:20). "To him that overcometh I will give him a white stone and upon the stone a *new name* written, which no one knoweth but he that receiveth it" (Rev. 2:17). "Thou hast a few

names in Sardis that did not defile their garments and they shall walk with me in white." He that overcometh I will in no wise blot his *name* out of the book of *life,* and I will confess his *name* before my Father and before his angels" (Rev. 3:4, 5).

"Every one whose *name* hath not been written from the foundation of the world in the book of *life* of the *Lamb* that hath been slain" (Rev. 13:8; cf. 17:8).

The above verses clearly teach that every one of the saved has his name written in heaven, both in this dispensation and that of the Millennial, while Rev. 13:8, etc., show that the names of Abel, Seth, Enoch, etc., and those in all dispensations have "been written in the Lamb's book of life." Jesus not only knew the names of His sheep that followed Him while He was in the flesh but "the other sheep who are not of this fold" "shall hear my voice" (v. 16), "and I know them and they shall follow me" (v. 27). Not only does Jesus know them and call them by *name* but He "will confess his *name* before my Father and before his angels" (Rev. 3:5; cf. Mat. 10:32). Not only does the Father know the saved by name but their names are known by the angels. But the names of all the "Redeemed" are written in "the Lamb's book of life" (Rev. 13:8; Luke 10:20, etc.). So God's children are and will be known by their names.

New and Old Names

But some are to be known by special names. Jesus promises to the overcomer "I will give him a white stone and upon the stone a *new name written,* which

no one knoweth but he that receiveth it" (Rev. 2:17). Oh, what a precious gift! Did you think, dear reader, that the "Lover of my soul" was behind other lovers in gifts? Then the pet, private, precious *new name!* Oh, how fast my heart throbs even in contemplation; and yet the "earnest" of it has been felt many times even here. There will have to be many *new* names for there are so many duplicates here. The above teaches that the custom of the Bible will be followed, viz., the giving of names to indicate character or situation. In Rev. 3:12 Jesus says, "I will write upon him (the overcomer) mine own new name," and in Rev. 19:12 John says, "He hath a name written, which no one knoweth but he himself." But the old names will also be kept. Jesus knew the "few *names* in Sardis that did not defile their garments" and He says "they shall walk with me in white." Then He promises to the overcomers, "I will in no wise blot *his name* out of the book of life (Rev. 3:4, 5). This shows that the names of this noble company will be kept. Their names have already been recorded in heaven and their names shall in no wise be blotted out of the book of life." They do not need a new name for their own name has been made glorious by their fidelity. Yea, Jesus says, "I will confess *his name* before my Father."

Certain Proof Of Recognition In Heaven

Most certainly, if we are to be known in heaven and also in the Millennium by our names, "we shall know each other there." What are names given for if it is not primarily to distinguish one from another?

If I see you in glory and can call you by name and you can respond by calling me by name certainly you will know me and I shall know you. I can even go to the directory of "the book of life of the Lamb" and find your place that Jesus has prepared for you (John 14:2, 3). Moses and Elijah, "who appeared in glory" on the mount (Luke 9:31), are yet known by their names, and so it will be with Abraham, Isaac and Jacob, or how will we know that we are "sitting with them in the kingdom." Even that majestic archangel who stood before Zechariah said, "I am Gabriel, who stand in the presence of God." Archangels are even known by their names.

"But our identification will be lost when our bodies are changed," says one. Well, your body has entirely changed within the last seven years, but you have not lost your identity. "Ye do err, not knowing the Scriptures nor the *power of God,*" says Jesus (Mat. 22:29). "God giveth it a body as it pleases Him and to each seed a body of its own" (1 Cor. 15:38) and He giveth names as it pleases Him. The Spirit through Paul says not only that "then shall I *know fully;* but in comparing it, to show *how* fully he could only say "As also I was fully known." The fullness of my knowing others could find comparison only in the fullness by which I would be known or was known. The fullness of knowing each other is enjoyed by all.

Chapter X

THE WOMAN—THE SON—THE DRAGON

"And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she was with child; and she crieth out, travailing in birth and in pain to be delivered. And there was another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.....And the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child. And she was delivered of a son, a man (masculine) child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and unto his throne" (Rev. 12:1-5).

This describes a most wonderful scene, which John calls "a *great sign* seen in heaven." The participants are nearly all in heaven, even the dragon who has a kind of a hold in the heavens as "the accuser of our brethren" (v. 10). Yet the scene largely concerns the earth where the child is to be born and from whence he is to be "caught up unto God, and unto his throne."

Revelation In Three Parts

The book of Revelation has three distinct divisions. The first, the church period, which follows the introduction (1:1-8) consists of seven epistles written to

the churches. This covers the history of the church for these past nineteen centuries. The second division, chapters four to eleven, describes a succession of events, that unfold from the breaking of the seven seals of the book that Jesus takes out of the Father's hand (5:1, 5, 7). This brings the events seemingly to the end (10:6, 7; 11:15). When the seventh seal has been broken (8:1) and the angel stands with one foot upon the land and the other upon the sea and swears by the Eternal Creator "that there shall be delay (or time) no longer: but in the days of the voice of the *seventh angel,* when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets" (Rev. 10: 1-7). Then in Rev. 11:15 we see that *"the seventh angel sounded* and there followed great voices in heaven and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ and he shall reign for ever and ever." This shows that all things have been accomplished, except that which is to be unfolded under the third woe, viz., "The second woe is past and behold the third woe cometh quickly" (Rev. 11:14). This third woe covers the reign of the Beast and the False Prophet and their complete destruction after they have destroyed the Harlot—Babylon (Rev. 17:16, 17; 19:19-21). The last half of Revelation (chaps. 12-22) is composed of the great visions of the sun-clad woman, the dragon, the man-child, "the two beasts" (Rev. 13:1-18), Babylon—the Harlot and the Millennial city, etc.

The Woman

All of these great visions show universality, and this one is no exception. As she is seen in heaven, and yet reaches to the earth, where her child is born, she probably stands for all of God's people from Adam to the end, viz., those who have died as well as the living who are on earth when she flies into the wilderness (12: 6, 14).

I. She is *"clothed* with the *sun."* Jesus is called "The Sun of Righteousness" (Mal. 4:2). On the mount of transfiguration the face of Christ "did shine as the sun" (Mat. 17:2). Paul saw Jesus as "a light from heaven, above the brightness of the *sun"* (Acts 26:13); and when John saw Him on Patmos "His countenance was as the sun shining in his strength" (Rev. 1:16). We believe that this woman is closely related to the Christ, and is clothed with His righteousness, and therefore does not stand for the Jewish nation as a distinct people. The history of the Jewish nation as given by Moses (Deut. 28:49-64) and Jesus in Mat. 23:2-39, and Stephen in Acts 7:51-53, etc., shows that they refused to be "clothed with the sun" until God let her capitol and temple and country be twice destroyed and the nation itself to wander in the earth as a *rejected* people. This woman stands for all who have accepted Christ's atonement in both Testaments (Rev. 13:8; Heb. 9:22).

II. She is *"crowned* with *twelve stars"* (12:1). Again we turn to Jesus, who held "in his right hand seven stars" (1:16, 20). Jesus says, "The seven stars

are the angels (messengers) of the seven churches." As stars are defined as "messengers of the churches" this woman is crowned with God's holy messengers who through all of the dispensations since Eden have been mouthpieces of God. These are not represented by the more limited number of seven, but *twelve,* the larger, complete number, which would stand for all the righteous, from Adam down to the end. Rev. 13:8 teaches that names have "been written from the foundation of the world in the book of life of the Lamb that hath been slain," and Abel "though dead yet speaks" (Heb. 11:4).

The Dragon

He is "Satan, the Devil, the old serpent, the deceiver of the whole world" (12:9). He has seven heads and ten horns and the diadems (crowns) are upon his seven heads. Note, the Beast (Rev. 13:1) has seven heads but they have no diadems for they are upon the ten horns. The seven heads, we learn from Rev. 17:9-11, are seven mountains, which are seven kingdoms, one of which is this Beast government, who becomes the eighth universal government when he is revivified. So the seven heads on the Beast are not reigning; but the seven diadems are on the seven heads of Satan for he is reigning through them all. But the fourth beast of Dan. 7:7, 20, which is Rome has but one head so cannot be this beast government of Rev. 13:1. The little horn of Dan. 7:8, 20, 24-26 is the same as the Beast of Rev. 13:1; 17:9-11, and is the "Lawless one" of 2 Thes. 2:8 "whom the Lord Jesus will slay with the

breath of his mouth and bring to nought by the manifestation of *his coming*" (cf. Rev. 17:14; 19:19-21).

This is the first appearance of this "Red dragon," but it is not the last; for he is the leader, inspirer and executor of all the malicious opposition to the Return of Christ and His glorious reign on earth. He is chained in the abyss throughout the Millennium and is at last thrown into the lake of fire, where his systems of false religions and governments have been cast (Rev. 20:10).

In this scene he is not concerned so much about the woman as he is about her offspring. It is that which is about to come forth from the woman that he wishes to devour. Satan is not greatly concerned about retaining his hold upon Christian states or societies or what is called nominal Christianity. He already has a good grip upon the church when the term is used in its broad sense. But there is the inner circle that he fears. "The ten" that might have saved Sodom if they could have been found; the small, consecrated, praying band in every church that keeps it alive that it may function for God, is what Satan fears as Mary Queen of Scotts feared the preaching and prayers of John Knox.

The Man Child

Who is this man or masculine SON? Many agree with Dean Alford that this child can be no one else but Jesus the Christ. While admitting this, could he not stand for the completed body of Christ as He ascends to God's throne as we have seen in the Rapture as described in 1 Thes. 4:16, 17; Rev. 6:16, 17;

7:9, 14. That this man child and his being "caught up unto God and unto his throne" is another way of describing the *Rapture of the Saints* is very clearly proven by the following.

I. It is an expressive symbol found in this place of the book, where strong figures and symbols set forth movements of a large or universal character. If a beast is to represent the last universal human government, how much more should this "masculine son" represent Christ and His completed mystical body—*His Church.*

II. Christ's church is called His body (Col. 1:18, 24), "He is (also) the head of the body, the church." "We are members of his body" (Eph. 5:30).

III. These members of Christ's body, "the overcomers," are to do the same things that are affirmed of this man child, viz., "to him (the overcomer) will I give authority over the nations: and he shall rule them with a rod of iron as the vessels of the potter are broken to shivers" (Rev. 2:26, 27; cf. 3:21; 20:4; 2 Tim. 2:12).

IV. It is this man-child that overcomes Satan by the testimony of these *translated saints* (v. 11).

When these translated saints as Christ's mystical body come up before the throne with their glorified bodies, and stand before the throne clothed in white, and waving their palms of victory sing their exultant song of Salvation, the final war in heaven is finished. The Devil—the slanderer—who has been accusing the "brethren before our God day and night" is silenced. This perfected work of Christ gives the lie to the devil. And when this glorious bride of Christ arises and Jesus

"presents the church to himself a glorious church, not having spot or wrinkle or any such thing" (Eph. 5: 27) and sets them "before the presence of His glory without blemish in exceeding joy" (Jude 24); Michael and his angels seize the old deceiver and hurl him out of heaven down to the earth.

The War In Heaven

Satan has had no real power or influence in heaven since the Christ crushed the serpent's head who was biting his heel at the cross (Gen. 3:15). When Jesus arose from the tomb and ascended all glorious to God's throne, Satan's power in heaven was broken. The devil's claim, that man was helpless because he had broken the eternal law of God, was overthrown. The holy law of God had been satisfied; the grave had been robbed of its victory, and it was then possible for any one, who heard, believed and obeyed the Gospel to become perfected in Christ. Yet, while Satan's power was limited to earth and man, he could, because of the many imperfections of the Christians, "accuse them before God day and night." He sees the inconsistencies of Christians. But heaven is patient. It is not what the Christians are now, but what they will be when Jesus and the Holy Spirit finish their work. So, when these saints arise with their glorified bodies before the throne "*they overcame* him (Satan) because of the *blood* of the *Lamb,* and because of the *word* of *their testimony:* and *they* loved not *their life* even unto *death*" (12:11).

Their only plea is "the blood of the Lamb." "Their word of testimony" is that it was only by the life of

Christ within, that they were enabled to overcome, and that having submitted life and everything to Jesus, they "loved not their life even unto death." This proves very conclusively that the catching up of this Man Child is another description, given in this expressive symbol, of the "Rapture" or the translation of the saints. The antecedent of "they" and "their" in verse eleven is "our brethren" whom Satan accuses. This overcoming is not done by angels for they cannot die, neither can they give their testimony. "They must lean upon their harps to hear the secret chord that mine shall bear." So this becomes a happy, glorious scene when taken in connection with Rev. 7:9-17. The ascension of a redeemed church into heaven before the throne hurls Satan to the earth, chagrinned and greatly enraged.

Chapter XI

RAPTURE DIFFERS FROM REVELATION

It has been clearly proven in the foregoing chapters, that when Christ appears on the clouds of heaven that the saints are "caught up in the clouds," where Christ appears, "to meet the Lord in the air" (1 Thes. 4: 13-17). The question now forced upon us is, do these saints remain in heaven, or do they descend with the Christ to reign with Him upon the earth? With the answer of these questions, the object for which this book is being written will be obtained.

Christ's Kingdom To Be On Earth

The kingdom of God or heaven, that was heralded by John the Baptist, Jesus, the twelve and the seventy and of which Daniel prophesied, is to be upon this earth. Daniel says, "And the stone (the kingdom of God, 2:44) that smote the image became a great mountain and filled the *whole earth* (2:35). Jesus says, "Blessed are the meek: for they shall inherit the *earth.*" "Ye are the salt of the *earth*" to save it (Mat. 5:5, 13). Jesus taught His disciples to pray "Thy kindom come. Thy will be done as in heaven so on *earth.*" That is, when the will of God is done on earth, as it is now done in heaven, then the kingdom of God is here on the *earth* (Mat. 6:10). Jesus teaches in the parable of the pounds (Luke 19:11-27) that the "nobleman (Jesus) went into a far country (heaven) to re-

ceive for himself a kingdom and to *return.*" "And when he was *come back again* having received the kingdom," then he gave to his servants their rewards and destroyed his enemies the Antichrist (Luke 19: 12, 15-27; Rev. 19:19-21). He was not to remain in the "far country," but to *return* to reign, and to distribute the cities among the faithful who were to reign with Him. Then John saw "the holy city, Jerusalem, coming down out of heaven from God, having the glory of God" (21:10, 11); and then he "saw a new earth" (21:1). Every allusion to the kingdom of Christ or heaven assumes that it is to be upon this earth. In fact, it is not said to be anywhere else. It is not a kingdom up in heaven, but a heavenly kingdom upon this earth. When Jesus said "My kingdom is not of this world," He meant it was not a worldly kingdom depending upon forces in fighting (John 18:36). If the visible kingdom of Christ is to be on this earth, He must descend with His saints to reign.

Antichrist Destroyed When Jesus Descends

Wherever Christ's coming on the clouds and the catching up of the saints is mentioned, no allusion is made to the destruction of Christ's enemies. The universal mourning is caused by the signs in the heaven and the great earthquake and the glorious appearance of Christ. Even in Rev. 6:12-17, the cry of the "kings, princes, chief captains, the rich, the strong, every bondman and freeman" for "the mountains and rocks to fall on them" was because of their fright over the face of Jesus that had appeared. While their doom had come

potentially, yet it did not really occur until Jesus returns with these saints that were then being caught up. We read in Rev. 19:17, 18 of the utter destruction of these same "kings, chief captains," etc., when Jesus returns to the earth to reign. This distinction between the appearing of Jesus on the clouds *for* His saints, and their descent to the earth to destroy His enemies, is very marked in Paul's writings. How different is his account of the Rapture, when the saints are caught up "to meet the Lord in the air" (1 Thes. 4:16, 17) and his description of "the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire rendering vengeance to them that obey not the gospel of our Lord Jesus Christ" (2 Thes. 1:7-8). What a contrast this is to 1 Thes. 4:16, 17, which Paul calls "our gathering together unto him" (2 Thes. 2:1). Again how different is his description of Christ's return to the earth where the Antichrist has appeared, "whom the Lord Jesus shall slay with the breath of his mouth and to bring to naught by the manifestation of his *coming*" (2 Thes. 2:8).

Conclusive Proof In Revelation

That Jesus returns with His saints to reign on the earth and that this is entirely separate from the translation of the saints is made very clear in the book of Revelation. It has been very clearly proven that the Rapture occurred during the commotion that is described in Rev. 6:12-17 and that these translated saints were seen by John in heaven before the throne of God (Rev. 7:9-17). That this is corroborated by Mat. 24:

29-31; Mk. 13:24-27; Luke 21:25-28; 1 Thes. 4:16, 17. We have also seen that Rev. 12:5, 11, 12 is another account of the translation of the saints. But it is not until we come to Rev. 19:11-21, that we have a description of the descent of Christ with these saints to destroy the Beast and the False Prophet and to begin His reign upon the earth (Rev. 20:4-6). It is also very evident that these saints are with Jesus with their glorified bodies during the time of the reign of the Beast and false prophet and the destruction of the harlot Babylon and the terrible scourges that will come upon the earth under the sounding of the seven trumpets (Rev. 8:6–9:21), and the pouring out of the seven bowls of wrath (Rev. 16:1-21).

The Greatest Tribulation

Jesus describes this time as "the great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Mat. 24:21). The destruction of Jerusalem, etc., by the Roman army is only a type of this world's desolation. Just think of what would happen if Russia, Japan, China, et al., would send abroad their great air fleets with ponderous planes loaded with terrible explosives, with a desire to change the world by destroying the *present order,* that they might introduce the proletariat government or a government of ten Dictators, who federate together in order to control the earth (Rev. 17:12-17). Even when the clash comes between this world government and the apostate church Babylon (Rev. 17:16, 17) what terrible destruction follows. "And Babylon the great

(cf. 17:5) was remembered in the sight of God, to give unto her (the Harlot) the cup of the wine of the fierceness of his wrath" (Rev. 16:19). Then it is that "The *cities* of the *nations* fell." But this terrible time of carnage and destruction that God lets the nations bring upon themselves is only preliminary to the final battle of Armageddon when heaven takes a hand and says "It is done" (Rev. 16:17).

Chapter XII

THE KING AND BRIDE DESCEND

"And I saw the heaven opened; and behold a white horse, and he that sat thereon called Faithful and True; and in *righteousness* he doth *judge* and *make war*. His eyes are a flame of fire, and upon his head are many diadems" (Rev. 19:11-12). "And he hath on his garment and on his thigh a name written, KING of kings, and Lord of lords" (19:16).

There can be no doubt about this white horse rider being our Glorious Lord, Jesus the Christ. He has now assumed his Royal names and titles and character, wearing four names besides "one which no one knoweth but he himself." He has upon his head many diadems. He comes forth not only as a king, but as a KING of kings, and Lord of lords. He has not taken these titles before, but from the first time that John saw Him, when He became a part of this great Panorama, given in symbols, He was "a Lamb standing as though it had been slain" (5:6). As the slain Lamb He took the book (5:7), broke all the seals (6:1) and received the tremendous ovation as described in 5:8-14. The terror of the kings and chief captains was because of "the wrath of the Lamb" (6:16). This shows the *difference* in *this appearance* (6:16) and this *King* of *kings* of 19:11, 16. He is the "Lamb" with the translated saints (7:9, 17). As the "Lamb" He is seen "standing on the mount Zion and with him a hundred

and forty and four thousand" (14:1). And up to this very scene in Rev. 19:11-21, just before He appears as the All-conquering King He is spoken of as the "Lamb" and the saints as the "wife of the Lamb," and the marriage as "the marriage of the Lamb" (19:7, 9). But now He is seen coming forth, no longer as a Lamb, nor as a thief to catch away His bride, but as the mighty conquering King to destroy the beast and false prophet and the Ten Federated Governments.

The Bride His Church Descends With Him

"And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure" (19:14).

The description of these armies (army in verse 19) is the same as that of the wife; "And it was given unto her that she should array herself in fine linen, bright and pure" (19:8). That the translated saints of Rev. 7:9-14; 12:5, 10, 11 are included in this army (19:14, 19) that followed the Christ out of heaven upon white horses is shown by the following:

(1) This army has the same clothing as the bride (19:8, 14).

(2) These are the overcomers (Rev. 2:26, 27) who are specially mentioned in Rev. 17:14, viz.: "These (the Ten Kings) shall war against the Lamb and the Lamb shall overcome them, for He is Lord of lords and King of kings; and *they* also shall *overcome* that are *with* him, *called* and *chosen* and *faithful*." While Jesus is known here as "the King of kings," etc., in His attitude to His enemies, yet He is still known as the Lamb

to His wife—the church, for she is the Lamb's wife (19:7, 8; see 17:14). So this army "clothed in fine linen, white and pure" (19:14) as "the wife of the Lamb" (19:8) is here called the overcomers "that are with him, called and chosen and faithful" (17:14).

Jesus and His Army On the Earth

That Jesus and His army, in destroying the Beast and the federated armies come to the earth is clearly shown in verses 19, 21. Most certainly "the beast and the kings of the earth and their armies" are upon the earth and they are "gathered together to make war against his army." The contestants are in battle array facing each other. Not only are the beast and false prophet hurled into "the lake of fire" but "the rest (federated armies) were killed with the sword of him that sat upon the horse" and "all the birds were filled with their flesh." In verse 11 John sees heaven opened for Jesus and His army to come out and descend to this battle of Har-Magedon. And in verse 14 he says "the armies which are in heaven *followed* him upon white horses, clothed in fine linen, white and pure." We have noticed that among these armies is His bride (v. 8) which are the "called and chosen and faithful" who "shall also overcome" with Him (Rev. 17:14). Now Jesus must be going somewhere or how could the armies follow Him. It is very evident that they are following Him to the earth where the battle is to be fought. Then after describing the binding and caging of Satan, John sees Jesus and His Bride—the "called, chosen and faithful" sitting upon "thrones and judg-

ment was given unto them," for who else could be the antecedent of "they" and "them" in 20:4 but Jesus and His bride who have come to the earth for the very purpose of reigning (2 Tim. 2:12; Mat. 19:28; Rev. 2:26; 3:21)?

That "the beloved city" (20:9), which is the same as the Millennial City (21:9–22:5) is upon this earth is clear, for when Satan was loosed at the end of the thousand years, he gathers his forces and goes "up over the breadth of *the earth* and compassed the camp of the saints about and the "beloved city." So "the beloved city" is upon the earth and so are the Thrones, occupied by Jesus and His Bride and "judgment, or dominion, was given unto them." And also the martyrs who were killed under the reign of the beast "they lived (resurrected but not translated) and reigned with Christ a thousand years" (20:4).

Jesus and Saints On the Thrones

That Jesus and His Bride are the antecedents of "they" and "them" in 20:4 is very clearly seen when we look at the scene from John's standpoint. Let us note again that John does not describe things by words and sentences but by symbols, and he only describes what he sees. He has been describing the battle of "Armageddon," which we have seen brings Christ and His Bride to the earth. He sees the Beast and false prophet hurled into the lake of fire and the federated armies destroyed (19:19, 21) and Satan bound in the abyss to remain for 1,000 years. Who was left upon the earth to sit upon thrones but the all-conquering

"King of kings" and His Royal bride. John was so filled with the results of this glorious victory and the Majesty and glory of Christ and His "overcomers," that when he sees thrones what more was needed to be said than "THEY sat upon them and judgment (or dominion, Dan. 7:14, 27) was given unto THEM." It was for this purpose that Christ and His army came to the earth and for this the battle was fought. Next, John sees the martyrs, the 144,000 (7:3-8; 14:1-5; cf. 12:17), and those who "came off victorious from the beast," etc. (15:2), "and they lived and reigned (also) with Christ a thousand years."

The Wedding Journey

What a picture of thrilling romance is unfolded in this remarkable scene. All pictures in sacred or secular story, pale into insignificance before this Majestic, Heroic KING, crowned with many diadems; with eyes that flash "like a flame of fire," riding forth upon His beautiful, white charger to take possession of the world that He may redress its wrongs and reign in Righteousness and Peace. And next to Him, upon white horses can be seen His entrancing, charming Bride "with no blemish"—"not even spot or wrinkle" "arrayed in fine linen, white and pure"; and as the "called and chosen and faithful," she is following her Lord and King. They are on their wedding journey to their new home on the earth, with all its tremendous responsibilities and glorious possibilities. There is no mention of a marriage ceremony, neither is there in the prototype of Isaac and Rebecca, Boaz and Ruth (Gen.

24:67; Ruth 4:13). But the Bride is robed in her garments of purity and white, and the Groom is clothed with all the habiliments of royalty and power for their wedding tour. The expressive figure of a marriage is given to show the close union of Christ and His saints.

King Arthur and Launcelot

Perhaps from this glorious scene, there came to Lord Tennyson the conception of King Arthur and his attempt to have a reign of righteousness throughout the earth. But instead of the noble King Arthur coming with his fair bride as in this scene he sends his most trusted knight, Sir Launcelot, to accompany the future queen to his realm and throne. But Launcelot, the noblest and bravest, permitted the heart-love of the queen to captivate his own knightly heart so that through illicit love the queen was corrupted, sin broke out in the entire realm and the noble dream of a righteous kingdom came to naught. But though, so different from this scene, yet how true is the great Christian poet to church history. When the fair spouse of Christ listened to the seductive voices of earthly powers and false religions in the early centuries of the Christian era, and allowed the tendrils of her affections to entwine around great titles and a great ecclesiasticism, filled with pomp and earthly power, which is so contrary to the simple, pure life of Christ and the apostolic church, then corruption came in on every side and the dark ages of a thousand years ensued. But Jesus the Christ, with a mightier hand, seeks not "Excalibur," King Arthur's sword, which by mystic hand had been

drawn down into the sea, but comes forth in the power of a mightier force—LOVE shown in sacrifice for others. His own white garments are stained with blood while those of His bride are so pure and white. The white horse of missions moves around the world and the King Eternal after catching up His bride out of the earth, so that it might be swept clean of all its false governments and religions, is now seen coming down to earth with His celestial wife to reign with undisputed sway over the entire earth. He no longer trusts another to accompany His glorious spouse; but He, HIMSELF, in all His divine majesty, comes with her to reign absolutely, redressing every wrong and to reign with her in righteousness and peace for a Thousand Years.

A thousand years of dark, unfruitful night
O'ertakes the Bride, when lovers false do guide.
A thousand years of peace in heaven's light
Enswathes her soul, as Christ with her doth ride.

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